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the madness of war, a chapter being devoted to each of these topics. These different topics mark the various ways in which men seek an escape from the stress and strain of the given situation; and the mode of escape, as the author shows, with great insight and ability, is in each case a resort to a mode of behavior which is, at bottom, a return to a more fundamental and primitive form of activity. The moral of these considerations is that in our emphasis upon social evolution and social heredity we have tended to neglect the significance of the biological fitness of the units of which society is composed. Professor Patrick's splendid book is an eloquent plea for the tremendous importance of relaxation or of physiological adjustment. The book is excellently written, with a wealth of illustration and an intimate knowledge of the subject, and it constitutes a very important contribution to the doctrine of relaxation.

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The Universal Kinship. By J. HOWARD MOORE. Chicago: Charles H. Kerr & Co., 1916. Pp. x+330.

This book presents in a readable, somewhat poetical style an exposition of the thesis that all life is one. Man's physical, psychical, and ethical kinship with the lower orders of life furnishes the themes for the three parts of the volume. The author presents a wealth of illustration drawn from the standard authorities on evolution. Much of it is good, though for the scientist there will seem at times to be lacking an exacting and critical spirit. Since, however, it is only the general outline of the evolutionary process that he is presenting and that for the lay reader, there is the less need for a searching analysis of the phases treated.

The author's real object seems to be somewhat ethical, judging from the last section in which, in view of the fact that man is in body and mind one with the rest of the animal world, the plea is made for the abandonment of our egocentric philosophy of life and a frank recognition of the principle that "*All beings are ends; no creatures are means. . . . Non-human beings were not made for human beings any more than human beings were made for non-human beings. . . . Act toward others as you would act toward a part of your own self.*"

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